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# CAN INTELLECT COMPREHEND RELIGION?

ACHARYA TULSI





Kamalakar Mishra  
Department of Philosophy  
Banaras Hindu University





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*Translated by*

**Dr. N. Sahal**

**ADARSH SAHITYA SANGH**

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*by*  
**ACHARYA TULSI**

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## • PREFACE

The question whether intellect can comprehend religion is not of much importance to those who are absorbed in religious devotion or have already relished it. There is an immeasurable distance between religious devotion and intellect. In devotional atmosphere, truths are enunciated the heights of which the fatigued and exhausted intellect dare not scale and is compelled to surrender itself to faith. This is why it is often said that religion is a matter of faith. It hides a great truth, but is beyond the comprehension of those who are bereft of faith, who do not have self-confidence enough to solidify their will-power. The question whether religion is comprehensible is important for such people. Religion is neither wholly comprehensible nor entirely incomprehensible. The truth lies midway. Intellect cannot comprehend religion in its entirety, but religion is also not altogether beyond the reach of intellect. Intellect could not have comprehended it if religion were merely to improve the next world or to develop the inconceivable states of the soul. Such religion could have been trusted only by persons endowed with faith. But since religion improves also this life now and here and develops the conceivable power of the soul, intellect can comprehend it. Even those who have little faith can trust such religion.

He who is saturated with religion in his life can experience salvation in this very world and he who has little sense of religion will experience captivity in his present life. If this obvious and incontrovertible truth were

to be made the starting point of religion, it is my belief that the gates of religion will be opened also to them who in their craze for intellectualism flee from it, and it is sure to benefit also such as view religion only in the shade of the next world.

Muni Dulahraj, in compiling these articles, has presented necessary material to the readers. I trust that this will clarify their thoughts pertaining to religion.

—Acharya Tulsi



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## Can Intellect Comprehend Religion ?

It is said that religion is a matter of faith and that it is not within the reach of intellect, but it is at best half-truth. Religion has to do not merely with faith, but also with intellect, since faith seizes only that which is first grasped by intellect. Religion is not wholly imperceptible or abstract but also visible and concrete in its manifestations. He who does not have an intuitive apprehension of religion perhaps knows it not nor does he acknowledge it in the true sense. We can become religious only by realising it personally.

Some people hold that the fruit of religion is to be had only in the next world. I do not know if it is so, but how can that which bears no fruit "in this world fructify" in the next ? Future never neglects the present. We can make our future bright only by furbishing the present. What is the reward of religion ? All affluence or supremacy that we see here is the result not of religion but of hard work, of actions done by the individuals, since the fruit of religion is peace and holiness; its reward is forbearance and illumination. A religious man is he who seeks and finds peace in disquietude, holiness in unholiness, tolerance in disharmony, and light in darkness. He alone has secured the fruit of religion. The present and future both are in his hands.

I take religion as perfect devotedness. There is no other reassuring force such as religion to combat one's environment. The greatest weakness of a materialist is that he is ever bound by the situations surrounding him.

The self-refulgent, independent creativity or vitality which disregards the phalanx of the environment is beyond his imagination. This is why materialism never turns its gaze towards religion.

Consciousness is the salient characteristic of spirituality. Even though surrounded by various situations, it is free. It has independent activity. The very unceasing source of its freedom is religion. All its dependence on others is irreligion. Religion, as is commonly supposed, is not an extrinsic element, which means that it is little concerned with the materialistic world. It is verily the intrinsic element of man. When the soul remains undefeated by environment, independence grows within it, which only means the furtherance of religion. When the soul surrenders itself to environment, it is then that dependence is fostered in it.

Whatever improper acts a man does, he does because the environment has given him a drubbing defeat. If he learns to control it, impropriety ceases of itself. To learn how to control one's environment is the meaning of religious education. Indiscipline is flourishing only because he is not taught the art of mastering the surroundings. He can keep himself disciplined only when he realises his duty and obligation to overcome unpleasant incidents, undesirable coalescences and baffling situations. He who does not accept it grows undisciplined and self-willed when faced with adverse combinations. Modern educationists are suffering from a sense of aimlessness and yet want to preserve discipline. This is mere illusion.

The first tenet of religion is belief. A self-reliant person never deviates from his aim. As his belief grows stronger, he gains the prerogative of knowledge and character. He who has no faith in himself always stumbles.



Some people are gifted with this belief by Nature whereas others gain it by knowledge. Faith in moral rules or such as form character and generated through a religious medium is unchanging and unchangeable. It is tainted by no slipperiness, which, if at all, is found only in exceptional cases. All repentance for evil actions is the gift of religious sense. Religion is not always the custody of such as take themselves to be religious. Many times religion shines even in men who regard themselves irreligious. Religion is such a spontaneity of consciousness that no man who becomes irreligious can even live. There is a man who purposefully adores religion and gets peace for himself in a strong measure. There is another who naturally worships religion, but more unconsciously than consciously, and is endowed with peace but in a faint measure. It is natural that none can continuously indulge in violence nor can he always tell lies. But he who does not commit acts of violence and does not resort to falsehood with a view to strengthening his self-reliance is gifted with power which is greater than secured by one who naturally adopts the mode of non-violence and truth. Even then it is certain that none in the world is wholly either religious or irreligious. There are thousands who stay in religious surroundings and are yet hypocrites and subject to anger. Again there are thousands who stay away from all religious environment and are yet men of peace and integrity. This is why I do not take religion and a religious society as identical. Some thinkers propound that it is the age not of religion but of spirituality. But I hold that religion and spirituality are one and the same. Religion, in my language, is in no wise different from the inspired holiness of the human soul. Spirituality too is the same. No ceremonial acts or sacrificial rites untouched with sacredness can be

termed Religion. Many a time we mistake the instrumental or efficient causes of religion for Religion itself. Actually they are the rites and ceremonies of certain sects and not eternal religion which must be ever one in all conditions. This is why in the field of religion, there can be no distinction on account of man, caste, section, nation, colour, sex, country and time. The feeling of separateness is as strong in man as his feeling for religion is weak. Hindus and Muslims, on account of caste distinctions, the black and the fair-skinned on account of colour distinctions, have become so divided that their humanitarian unity has been submerged as it were. Russians are men and so are Americans. But on account of national narrowness, they have tended to forget that there can be no difference between man and man. All this feeling of separateness is the result of want of religion and spirituality. A recognised remedy for this eventuality is only spirituality or religion. Unless we comprehend this eternal truth, our intellectualism will be in great peril.



## Religion means the end of Separateness

Today the problem of religion and business has become very complicated. Action is on such an increase as is not wanted. Religion is getting weaker as should not be. But our age is after all industrial. Industries are based on business. Let it expand, but why should religion contract? Business is not opposed to religion; it is really its supporter. But when it expands, it makes itself felt more than religion.

The question then is—why is religion getting emaciated? From my view point, however, religion is not languishing. What is languishing is sectarian insistence or the force of an established custom; what is lacking is determination of purpose and what is pervasive is narrow sentiments which can not be called religion. Religion has become static ever since it got stuck up in the morass of sects and traditions. There are many so-called religious persons who, in the name of religion, earn something entirely different. Sects were formed to advance religion. Religion was primary and sects secondary. Time reversed the process; sects became primary and religion secondary. The message of religion was Love, Friendliness, and Equality. Enmity, opposition and inequality developed in the sects. The message of religion was : you are all equal or identical, since you are not different from or similar to vital consciousness. The net result of the sects was : you are all different,

since your religions are diverse. You are a Jain, you a Vaishnava, you a Buddhist and so on. The aim of religion was to unify all whereas the purpose of the sects was to divide one from the other.

The whole human race to-day is divided into numbers. There are so many crosses of Christians, so many of Buddhists, Hindus, Muslims, Jains etc. Geographical boundaries and castes are not to blame if they divided mankind, since their basis was physical. But that religious sects themselves should divide mankind is inexcusable, since their very basis is equality or unity. I do not say that religious sects or institutions are useless, but only regard useless elements that have entered their body politic as odious. The inevitable demand of today is their purification. India is under a cloud of conflicts. No country is free from them. Man is so overwhelmed with work that even though willing, he can hardly strive for human unity and solidarity. Its only remedy is religion where sects are of secondary significance and duty primary. The human race can be united only by acting up to this religion.

Religion becomes secondary since people worship the God of their supposition and not Him who resides within them. To worship our suppositions God strengthens the centre of our faith, but it does not involve sufficient efforts to establish the greatness of our own God. The recipient becomes primary and what is to be done secondary. This very thing means the primacy of sects and the secondariness of religion.

Religion can be more important than sects if greater emphasis is put on forgiveness, gentility, simplicity, purity, truth, self-control, penance, renunciation, voluntary poverty and celibacy than on worship.



1. He who is tolerant can be religious. Intolerance leads to division, and not to unity.
2. He who is mild and gentle can be religious. He does not disregard or insult such as are destitute of caste, family, learning and prosperity. Pride leads to disunity, not to harmony.
3. He who is upright and straightforward can be religious. Deceitful dealings lead not to unity but to division.
4. He who does not covet wealth can be religious. Greed leads to friction, and not to unification.
5. He who is truthful can be religious. Falsehood leads to division; not to unity.
6. He who curbs his passions can be religious. Want of restraint leads never to unity, but ever to division.
7. He who is devoted to penances can be religious. Evil tendencies result in disunity, not unity.
8. He who is renunciatory can be religious. Acquisition leads not to unity but to disharmony.
9. He who is voluntarily poor can be religious. He is not attached to body. Attachment leads to division, not to unity.
10. He who is celibate and a master of his senses can be religious. Ardent longing for sensual pleasures leads to division, not to unity.

The evil attaching itself to action is washed off as a result of such practice which transforms diversity into unity. This is the great need of to-day.

## Religion and Individual Freedom

I regard religion as very necessary for human life. It is the greatest source of our felicity and peace which we can experience in a free atmosphere. Other nations or races alone do not enslave us; our false conceptions and excitements too render us their slaves.

Our individual freedom will be safe in proportion to our religiousness. Religion gives us self-discipline, which is the real fountainhead of our freedom.

Each social being lives in the confluence of materialism and spirituality. Materialism is the need of life and cannot be given up. But it is not the end of life, nor should it be so. Spirituality is not necessary for the maintenance of life but is our objective. Materialism is no danger when we are on our way to spirituality.

Spirituality has developed in all climes and at all times. All religions have, more or less, recognised its importance. Hence it is that every religion has discussed non-violence, truth and renunciation. Evils like communalism, colour distinction, casteism, provincialism, nationalism, and those based on linguistic issues that separate man from man, will not be exterminated till religion is a part of our life.

The movement of "Anu-Vrata" very much emphasises the fact that religion should not be confined to worship but that it should enter all our actions and behaviour. Man's behaviour should be affected by morality, which, in turn, should be influenced by spirituality.



The movement of "Anu-Vrata" functions on the basis of unity and sacredness of life. Malpractices will automatically end the day men will realise that notwithstanding artificial differences, they are all one and have identical feelings. I wish to convey this sentiment to all including Americans. I realise it very intensely that they are great lovers of freedom. President Kennedy and Johnson have struggled hard for freedom and their attempts for the unity of mankind too are extremely valuable. We cannot but acknowledge Americans' efforts also toward disarmament.

The American ambassador Chester Bowles, Norman Brown and many others have met me. I have always marked their proclivity for peace, friendly feeling, and harmony. I wish to tell the Americans that they are citizens of a prosperous nation. They are gifted with a splendid combination of prosperity, might and learning. Hence all their efforts should be directed towards world peace and towards the increase in fellow-feeling. Let them always keep in mind the responsibility that they owe to mankind.

We have a plan of celebrating the day of amity side by side with the movement of "Anu-vrata". If this day is celebrated on an international level, it can be a helpful instrument in reducing the present tension.

I have chosen for myself the method of devotion (Sad-hana) as enunciated in Jainism. I like it because it is a way to conquer self by self. This ensures belief in one's independent existence and creativity.

Jainism attaches great importance to 'Anekanta' philosophy which teaches us to save ourselves from intellectual



dogmatism. Non-insistence is the easiest and surest road to Truth.

The credit for the expansion of the 'Anu-Vrata' movement should be given to the generous current of thought in Jainism. Every man of whatever sect has a right to religion, and to worship it. Religion is non-violence; it is neither Jainism nor Buddhism. Such thought alone have imparted strength to me in directing the movement and I hope that we are all glowing with the same light. We will, therefore, remove inequalities and develop the fundamental unity of man.

## Common Maxims of Worship

There are as many modes of worship as there are religions or religious sects. The movement for 'Anu-Vrata' is no such sect. This is the common ground of religions. Its mode of worship also is common to all. It adores no individual person but 'Vratas' which act as a check on the laxity of life. An 'Anu-vrata' hymn is, 'I alone am to be worshipped by me.'. Its maxims are: 1. Self-thinking 2. Introspection 3. Asking forgiveness 4. Control in dieting or fast 5. Self-criticism or expiation.

Ours is the intellectual age and there is no lack of thinking, but all our thinking is directed to understand and transform objects, whereas it should be to understand our own-selves. He who thinks only of others waits on them, and not on himself.

The meaning of worship has dwindled. To-day it is mere ceremoniousness or idol worship. The field of worship is confined to holy places. Our attempts to exterminate passions are but trite. This raises the question: Why has religion become an element of mere worship when so much of passion lies scattered in life?

The importance of worshipping some man or deity lies in obeying him, and not in mere empty worship. The preceptor said, "Vitarga! it is more important to obey than to worship you. Obedience is for emancipation and disobedience for bondage. Your command is that we should discard the hateful and accept the benedictory."



To know the hateful is not possible without introspection. What man does is not all useful and what he does not is not all hateful. Introspection alone can give us this discrimination. A wise worshipper is one who critically examines himself and finds out what he has done, what he has to do and what he can do which he is not doing. There is none who does not err. Man is a prey to delusions. He likes one and dislikes the other. To like one and dislike the other denotes the imperfection of mental development. There can be no mistake when one has attained the state of fulfilment, but it is very likely that there will be errors in the state of imperfection. He who does not look within is apt to view the mistakes of others very carefully and will be clever at playing hide-and-seek with his own mistakes. He alone who is capable of viewing himself can feel his mistakes. He who is senseless to them cannot possibly criticise them. He who criticises himself takes little interest, if at all, in finding fault with others. He who knows of his own misbehaviour can ask forgiveness for it. To apologise is really as sweet as the flow of nectar. This not merely washes off poison, but also makes for the great onrush of good-will and friendship. For this very purpose the day of Amity is joined together with the movement of "Anu-Vrata". Friendliness and non-violence are not two different things. Non-violence is not possible without good-will, and good-will without non-violence means nothing. The day of non-violence too is a part of the "Anu-Vrata" movement.

The purport of all these maxims of worship is to attain the proximity of Soul. Everybody has a Soul in him and yet there are not many who know their own selves. One without restraint knows not one's soul. The

main element of man's life is the soul and yet there is little opportunity to be near it. He lives mostly in other regions. The senses are windows that are always open. The mind goes on peeping out of them. He does not know anything about the soul nor is it possible for him, since he never reaches it. To realise oneself is possibly most difficult. Its key is self-restraint. What else is a 'Vrata'? It is nothing but to practise self-restraint rigorously. Without abstinence one's worship is self-deception, because he seems to worship God, and yet acts to keep himself away from Him. He is absorbed during the time of worship, but the moment he gets up acts in a way that he can never become God.

Is it not perversity of intellect that we disobey the injunctions of God and try to please Him by singing His glories? It matters little whether a son eulogises his father or not. The important thing is whether he obeys or not. How will any eulogy avail him if he disobeys his father? And if he obeys his father, he succeeds even without singing his glories. Devotion alone is not the touchstone of success. Without self-restraint none can be a devotee. What is needed is that man should control himself. Devotion and knowledge inspire self-restraint. There should be no difference of opinion with regard to the source of inspiration. The fundamental thing is that which is to be inspired. It is abstinence. People have seized devotion or other inspiring factors in a way that abstinence itself has almost disappeared. I want them to look within, to think and accord abstinence the status they have so far given to mere devotion.



## Life and Religion

Two doctrines of Jainism have very much influenced my life. They are "Samatavada" and "Syadvada".

The doctrine of "Samata" or equality has taught me to look at all creatures alike. I can have this vision only when in all situations I am 'alike' (a mediator or a disinterested one). He whose line of thought is discordant cannot have the feeling of sameness for all.

I can attain the right of feeling for all alike only by keeping my intellect and sense of discrimination away from all situations likely to generate mental disharmony—from profit and loss, pleasure and pain, meeting and separation etc.

I trust in religion. I do not bind it with any name. Even then should you like to know, it is Jainism that I trust—Jainism according to the doctrines of which religion is nothing but good conduct, holy thoughts or self-conquest.

I have learnt from 'Syadvada' that Truth is attainable only by one who does not insist on his beliefs. Those who cannot see beyond the walls of distinctions in the shape of castes, religious sects etc. cannot attain Truth.

The doctrines of Samata and Syadvada are as much intrinsic as they are useful in our daily life.

I trust in Soul. He who trusts his soul also believes in the next world. Our present behaviour is the cause of good or bad conditions in the next world. The result

of good action is good and that of evil is bad. We must taste the result of our actions whether in this life or in the next. These beliefs do influence our extant actions.

I attach very great importance to ideals. We form ourselves in accordance with the ideals that we cherish. I trust in dispassionate religion. So my ideals are (vitaragas) those who made themselves free from desires and passions. Some day they were just like you and me. They struggled hard to be free from passions and so they became. I try to absorb those tenets in my life.

Our scriptures hold that such persons are great souls. This is the highest state of the soul.

Since I believe in the state of being free from passions or in self-conquest, I do not divide Religion. I do not hold that this is your religion and this mine. All these name-bearing religions are sects. I like to have feelings of good-will and tolerance for them. I do not like it in the least that a man is religious and also at the same time intolerant of others. I take it that the first step to religion is that we should all be tolerant.



## The "Anuvrata" Movement

An individual has his own existence, whereas the existence of society depends on individuals. When the needs of an individual were not satisfied of themselves, there arose a state of relativity, which brought about society, the basis of which is mutual assistance. It is as true as practical. The Jain philosophy made use of it to solve the fundamental problem of the world situation—the problem of the relationship between the inert and the conscious. In terms of materialism, as the cause of world organisation is the mutual assistance rendered by the conscious and the unconscious, so according to Sociology, mutual assistance is the root of all social organisation. Involved in the coöperative venture of society and in the relative situations, an individual remains no more an individual but becomes the focal point of give and take.

So long as an individual remains an individual, he has no problems like ambition, acquisition for the fulfilment of ambition, exploitation or embezzlement for acquisition, development of mental or physical powers for exploitation, learned stratagems for the storage of physical and mental powers and competition etc. If once having become a member of society he meets with a rebuff for his weakness, ambition and competition inspire him to amass power. Ambition gives rise to exploitation, and exploitation to disorganisation. The structure of society is turned upside down in the state of instability and then

once again to establish organisations, ways of chastisement, discipline and justice come into being.

In personal life the question of transgressing the bounds of morality does not arise. Such transgression makes itself manifest in social life, and no society can tolerate it. So society frames codes of conduct and ways of chastisement. Each member of society is compelled to act up to them. Man, controlled by a religious vow for society, or by power and governmental might that is always behind social organisations, can no more be self-willed or ungovernable.

Man's high and momentous thought advanced. Philosophical thinking developed. It comprehended the essence of previous and future lives. It came to know of the next world beyond the confines of the present. In this state once again man became an individualist and consequently there grew an absolute mode of life. The limitations of society came to be regarded as veritable affronts. The violence that society regarded venial now becomes inexcusable. The hoarding of money (collection), that society regards as just becomes unjust. Luxuries which society permits are no more permissible. In this new sphere there are new rules which are called "Vrata" (religious vow), Niyama (a duty prescribed to be done, but which is not so obligatory as a Yama), Yama (Self-control), Shila (Repeated practice), education or restraint.

Many thinkers hold that the function of religion was to control society, but this is incorrect. It is the existence of the soul that brought about Religion. Its development was in the form of the process of self-purification. Its use was for emancipation, self-purification or self-control.



A devotee at the time of initiation takes a holy vow that for the good of self he accepts five Mahavratas as his discipline for life. The end of a 'Vrata' is freedom from bondage. Its incidental result is also the control of society, but this is not the main consequence of it. To practise religious penances for glorification here or in the next world is not permissible. To think that religion is for the next world is equally erroneous. For the good of the self it is beneficial for both this and the next world. The main line of Indian thought was directed towards emancipation, the fourth principal object of human life, the three others being Dharma, Artha and Kama. It is not surprising that the highest aim of the science of Logic and Grammar was salvation, but even in erotic science it is beatitude that has been taken as the purpose of life. In the Upanishads what is covetable (Preyas) is said to be binding and what is propitious (Sr'eyas) is emancipation. What is pleasurable is unavoidable in life, but we should remain detached from it. It is because the pleasing objects should not obstruct the propitious or the desirable. According to Jaina philosophy there are two factors leading to salvation. They are "Samvara" and "Nirjara". "Samvara" is detachment and "Nirjara" is attachment in conjunction with detachment. 'Samvara' is restraint and 'Nirjara' is purification. This is the natural limitation for man. We, therefore, conclude that religion is a means of controlling Self. Some people hold it to be a means of organising mutual relations in society but this is a mere figment of imagination, entertained by those who have no faith in soul.

#### 'Mahavrata' and 'Anuvrata'

A devout and pious life has a place of pride and eminence in Indian life. Here none became great on

account of wealth, supremacy, worldly or carnal enjoyments and even by donation. The great sage Nami became a detached ascetic by renouncing luxuries of the palace and women. Indra said to him, "You give alms, enjoy the world and then be initiated." The sage replied, "A self-restrained man, even though he donates nothing, is superior to one who gives away a million cows every month."

In the Indian tradition, he who renounces is great. Our literature contains the ideals of renunciation. It is but a natural tendency to be an ascetic in the last quarter of one's life, but asceticism is permitted also in the first part of human life. A renunciatory life is the prelude to 'Mahavarta', or it may be taken as a detachment. He who is midway between extreme detachment and extreme attachment becomes an 'Anuvrati'. Anand Gathapati thus prays to Bhagwan Mahavira, "O Blessed one, so many persons become ascetics under your guidance, but I do not have the capacity to be one such. Hence I will accept under you five 'anuṡrats' and seven 'Siksavratas', which comprise the twelve vows of a householder." Here 'capacity' means 'non-attachment'. An ascetic has to have a strong sense of detachment from the world, from mundane objects and from sensuous enjoyment. The noble vow of non-violence and non-possession comes to stay as the inalienable duty of his life, but this is not within the reach of all. The diminutive form of this vow is the middle road. An undedicated, dissolute life is a symbol of exploitation and violence. An 'Anuvrati' mode of life, however, is not a mixture of restraint and non-restraint, truth and falsehood, non-violence and violence, renunciation and possession, since it accepts the minimum limitation that can be imposed on human life.



## Classification of 'Ann-Vrata'

'Anuvratas' are five in number. They are non-violence, truth, non-stealing, celibacy or contentment with one's wife and non-possession or limitation of desires.

**Non-violence** : It is a restraint on actions characterised by attachment and enmity, or an activity with no trace of attachment and enmity.

The first is a negative approach and the second positive. The negative side is to purify one in the future and the positive for the purification of the past. Both have the potentiality to purify the present.

The inevitable or purposive violence represents the incompetence of life. Purposeless violence is a resultant effect of carelessness. Man commits more mental than physical violence. Fettered by so many imaginary shackles as mine and thine, great and small, untouchable and touchable, friend and enemy, man finds it very difficult to free himself from mental violence. The 'anuvrata' of non-violence means to save oneself from avoidable or purposeless violence or such as is caused by heedlessness of ignorance.

**Truth** : It is the affirmative or emotive expression of non-violence. To tell a lie by way of a joke or out of curiosity is also untruth. This is its subtle form. If you cannot save yourself from it, you must keep away at least from the gross or material falsehood. A speech or an expression covering a net of evil thoughts is material falsehood. This 'anuvrata' in the form of truth must preclude such untruth.

**Non-Stealing** : It is the explication of non-violent rights. To take away possessions of others is stealth. This comes within the province of violence. Mutual relations of human society mostly subsist on stealth. One exploits

the other, takes him under his control, enslaves him, makes him obey him or robs him of his rights—all this is stealth. Viewed closely, even to take a piece of straw from another without his permission is stealth. The measure of this 'anuvrata' is not to steal necessary values of life.

*Celibacy* : It is the self-preservative side of non-violence. In case it be impossible to be a perfect celibate, to renounce unchastity with all but one's wife and there, too, to limit the intercourse is the fourth 'anuvrata'.

*Non-possession* : It is a form of non-violence which has no expectation of objects from others, though a householder's life cannot preclude possessions. Hence the meaning of this vow is to set a limit to one's desires. Social regulations can be an effective check on possessions, but not on human desires. 'This 'vrata' means the control of possessions through the control of desire.

**Atmosphere conducive to 'anuvrata'**

There are no two opinions as to the excellence or acceptability of 'vratas'. The difference is with regard to their utility. There are few who control themselves as a result of genuine self-detachment. Most people do not give up violence or possessions till they are forced to. 'Vrata' is a result of the change of heart. No didactic method can change the hearts of the common people. Hence 'Vratas' have no utility in bringing about a change in the rotten state of society. The situation is something like this. Why it is so is to be pondered over. A few things emerge as a result of such thought. The first is that 'Vratas' were never designed to rectify economic disorders. Their purpose is only to correct the spiritual disorder. The correction of spiritual disorders leads also



to some improvement in social structure, but this is a secondary effect of the observance of a 'Vrata'. The only means of ending spiritual disorders is the change of heart. When one's heart changes, one's spiritual disorders end. This also leads to the correction of and improvement in social organisations.

Law has such power that man cannot disobey it and if he does, so he has to pay for it and reap the consequences. But the 'Vratas' have no such atmosphere since we observe them, propelled by our own desire.

The second thing is that man's impulses are attached and spiteful, as a result of which he develops four types of mental attitude: Intolerance of unpleasant situations, the state of regarding himself as the highest, the state of cheating others and the desire of hoarding money. They are strengthened and function with alacrity if the atmosphere of society and neighbouring conditions are favourable. When the external situation is not favourable, these states remain suppressed which is also the desired end of society. But spirituality wants their complete annihilation. The enlightened souls get ascendancy over the environmental conditions and utterly destroy them. But everybody cannot do it. Hedonistic tendencies in society stimulate the common people. This is why they do not have the urge to observe the 'vratas'. The third thing is that those who take vows preserve only the external vestments and hardly come in touch with their souls. They do practise the 'Vratas' but do not mould their lives in accordance with those ideals. We have to rethink as to what should be the ideal of an 'anuvrati' life.

#### **The ideal of an anuvrati life**

It is the combination of holding and violence. The theory of enjoyment leads to great violence and stupendous

possessions. An 'anuvrati' should not be excessively desirous nor very violent. The motive of great violence is the intensity of desire. When desires are small, violence, too of itself becomes miximised. If violence is in accordance with necessity, it does not become limitless. It becomes restricted only when its force is controlled by will. The centralisation of wealth and industry is not to meet necessities, but to fulfil desires. According to the 'Anuvrati' ideal they get automatically decentralised. An 'anuvrati' does not snatch others' labour nor its fruit. Only thus he can act up to the ideal of non-violence and non-exploitation. When the desire to snatch other's labour is destroyed, man's life becomes of itself self-dependent, self-reliant and industrious. He who depends on his own labour never indulges in great violence or in acquiring stupendous possessions. We are mistaken in understanding the definition of great violence and huge possessions. We must ponder over it again. Ordinarily people construe a little visible violence as 'Maharambha'. They pay attention to invisible violence. Since insects die when the land is ploughed, it looks like 'Arambha' but visible violence is not felt in fraudulent measurement, and so it does not look like 'Maharambha.' Great violence and huge possessions lead one to hell, since they intensify the mournful<sup>1</sup> and cruel<sup>2</sup> contemplation; they mortify qualities of the Self and lead to the downfall of the soul. Acharya Jinsen says that livelihood based on charging interest is the sign of mournful and cruel contemplation. The preservation of objects of enjoyment is cruel contemplation. It means anxiety for money, for objects of pleasure, and

1. Mournful contemplation is that thinking of mind which produced owing to some pain or misery, either real or imaginary
2. Cruel contemplation is to attack and kill others, to tell a lie to deceive others, to take an undue possession of some one's property, and to protect one's property with intense greed,



for their preservation. Mental violence has multiplied even in religious societies only because violence is not visible there. If we were to hate and discard invisible violence like the visible one human life should not be so devoted to untruth and deceit.

Our tendencies are turned deceitful by great possessions, for which majestic ways are employed. An 'anuvrati' is one of small possessions. Hence his ways of life are less opulent, less majestic. This is why he is called 'Alpasavadyakarmarya' who can never be untrustworthy. His tendency is not acquisitive. He takes recourse to art or action in order to lead his life peacefully. Evil tendencies like theft become strong only when one is not quite able to earn one's livelihood by labour. Complex situations instigate man to become bad. So society thinks of making them pleasant. An uncontrolled state of desire is more complicated than other situations. An 'anuvrati' has, therefore, to pay greater attention to it.

In brief, the ideals of an 'anuvrati' are limitation of desire and limitation of violence. To act up to them he has to do away with pseudo-greatness and false or imaginary ideals. He has to change the criteria of life. He has to give up the feeling of regarding labour as low or regarding one as great and the other as low on the basis of profession or money. So long as the values of life are not altered, so long as there is no change in the passionate life, the 'anuvratas' cannot inspire human life. An 'anuvrati' has to sacrifice all ostentations for the sake of simplicity and spurious pride for the sake of humility.

#### Individualistic Volition

It is strong in Indian life. In the spiritualistic line an individual always receives greater importance. It is nece-

sary in the region of restraint. The argument that we need not exercise self-restraint when society is not disciplined prevents me from accepting self-control. Even if society is not restrained, man must be. Restraint is not a law of society; this is a self-imposed limitation on man.

If a single individual exhibits his speciality where social rites are not observed as in the feast for the dead, such state turns fatal to society. An individual's lawlessness instigates society itself.

Spirituality does not say that a person should be individualistic in the state of non-restraint. What is needed is that he should be individualistic in order to practise self-control. Individualism which is cleansed by self-control is never fatal to society or nation.

Those who assert that it is religion that imparts an individualistic outlook to society overlook its limitation. Truly speaking, feudalism has caused individualistic outlook. Hedonistic, acquisitive, individualistic and familial dispositions are the sure results of feudalism. India has been the principal fountainhead of religion and on this account she may perhaps be known as essentially religious. But she has no more the capacity today of being called religious on the basis of practising religious austerities. Fortunately, the vision of the 'Vratas', however, is still undimmed. The flood of immorality will certainly recede if there be a greater use of 'Vratas' in our life and if individual volition having weaned itself away from enjoyment, licentiousness and ego, turns towards self-control.

#### **'Anuvrata' Movement**

'Anuvrata' is a self-assured power. It is the only effective means to withstand the all-pervasive might of



carnal enjoyments. The need is to organise this power. When not put together, the digits 9 and 9 add upto only 18, but when they are put side by side, they make 99. The 'anuvrata' movement should be widespread so as to get advantage of unity, and attempts should be made to organise the strength deducible from the 'vratas'.

### Foundation

The 'anuvrata' movement started at Sardarshahar (Rajasthan) on Falgun Shukla 2, Vikram Samvat 2005. On the first day about 80 persons took the vow. In the modern parlance, the yardstick of progress and development is the expansion of materials, but this movement has proved a right step in so far as the development of consciousness was needed to withstand the torrent of materialistic progress.

### Regress or Progress

It is true that man's external powers have increased manifold, but it is no less true that his internal strength has considerably reduced. Tandul Veyaliya, while depicting man's nature and behaviour in the de-cending cycle of time says, "Man's disposition for anger, for prestige, wealth and greed will gradually intensify. Unreliable means of weight and measurement will augment. Unevenness of the measuring balance, inequality in honour, inequality in royal families and rains will increase in such a manner that the corn will become powerless and consequently men will live a shorter life." As the inner states of mind grow vicious, situations get complicated. The root of diseases lies in the deterioration in the qualities of the original self. Man has been dazzled by external glitter. He has not been able to find an answer to the question whether the modern age is one of development or decadence.

## Aims

To change the values of life is the aim of the inauguration of the 'Anuvrata' movement. This is no easy task, yet it should serve as a beacon. Man has become emaciated as a result of the shocks of war and cold war, and the competition in weapons and missiles. He has no alternative but to purify the internal self. If there is no change in it, complete dissolution of the world is not far off. This movement prescribes that man should have faith not in weapons but in non-violence. Instead of giving primacy to worldly progress he should awaken his spiritual consciousness. Let him be a 'vrati' rather than a hedonist. Let him raise the standard of life rather than the standard of living which is, after all, secondary. In fine, let him end inequality by strengthening inner harmony.

## Toward Progress

The 'Anuvrata' movement is steadily progressing, though the number of 'anuvratists' is not large. Quantitatively it may not be much of progress, yet the voice of self-control against enjoyment is getting louder and stronger. Our people's angle of vision is altering. There is a good preparation in sight for moral revolution. These are the signs of success. Undoubtedly this movement has favourably influenced the times.

## The State of Harmony

The 'Anuvrata' movement treats the distinctions of caste, group, and country as secondary. Its attitude even towards different religions is one of goodwill and tolerance. Followers of whatever religion can become its members. The basic tenets of its composition are also universal. Non-violence, truth, non-stealing, chastity and non-possession—all these are common elements in



various religions. None denies their validity. In 'Sāṅkhya' philosophy they are known as 'Yama'. Patanjali has used 'Yama' in the same sense as 'Anuvrata' in Jaina precepts. Both use 'Mahavrata' in an identical sense. Patanjali recognises those rules as 'Mahavrata' which are not bound by caste, country or time. In Jaina terminology, complete renunciation with no exception whatsoever is called 'Mahavrata'. Both signify exactly the same thing. Mahatma Buddha has termed it as 'Pancasila' with a slight variation in meaning. A Buddhist recluse forbids both small and gross sins. When a householder forbids gross sins, his 'Vrata' becomes of itself 'anuvrata'. Muslim and Christian religions prescribe the limitations of non-violence, truth and non-possession. The purport is that just as all religions prescribe asceticism for those desirous of final beatitude, so for the householders they have made the provision of 'Anuvrata'.

In the 'anuvrata' movement the word 'anuvrata' has been taken from Jaina precepts, but with some difference in meaning. According to the Jaina tradition an 'anuvrati' must possess the right vision. The 'Anuvratas' have, therefore, been said to be based on it. But the 'Anuvrata' movement does not subscribe to this thought. It is not that only a Jaina can be an 'anuvrati'. A non-violent vision adequately defines its scope and philosophy. He who has unflinching faith in non-violence can be an 'anuvrati'. This movement regards non-violence as the centre of all religions. The true religion is only non-violence. Truth and other remaining 'Vratas' nurture or support it. A non-violent person will accept the vows only for self-purification and not for worldly pelf. The 'vratas' have their own independent value. To use them for worldly prosperity is to hurt their sublimity. If the

financial position can improve through non-restraint, who will then tread the hard road of the 'Vratas' for it? He who observes some 'Vratas' for money may be a votary of wealth, but not of 'Vratas' and non-violence. Hence it is that a 'Vrati' should have the only aim of self-purification. The inner purity will sanctify the outer atmosphere. It will also certainly purify financial and material structures. The 'anuvrata' movement does not merely stabilise the common ground of purification of life, but also makes us tolerant of religious differences. It is a public platform for those wedded to. Through its instrumentality non-violence can be drummed aloud. It is hard to obviate the differences of opinion in diverse religions, but it is desirable that their opposition should diminish which is also possible. The 'anuvrata' movement is its medium. Its other object is to bridge the gulf between and harmonise religions and conduct or behaviour. Besides this, the third object is that religion which is confined to intellect, thought and language, should touch and pervade the whole life.

### Practical advantages

It is held that the main problem of to-day is economic. The economists say that its solution is greater productivity. Superficially viewed the problem seems to have been solved to a certain extent. But I do not think that it can be solved so long as we are overgreedy. Its unexceptionable solution is self-control. A devoted life imparts peace to us and also at the same time offers us a solution to economic problems. 'Vrati' living is the greatest need of the times. When the 'Vratas' are more honoured, it will bring about principally purification along with dignity of labour and self-reliance in our dealings with fellowmen. Faith in labour does not pre-



clude faith in the 'Vratas', but the latter is automatically fruitful.

The 'Anuvrat' movement stresses the strict observance of minimum restraint. Evils assume different shapes in different climes, times and situations, but man's perennial weakness has always remained the same at all times in all countries. So long as the root is green, branches, leaves, flowers and fruit come and go. Licentiousness is the root of all evils. Its forms are violence, falsehood, stealth, enjoyment and collection of objects. It is extremely difficult to control all of them at once. But it is still more frightful if there is no check on them.

I often think of problems relating to peace and goodwill. I have also to discuss them. I am a religious preceptor and make the people acquainted with the objectives of the 'anuvrata' movement. So these questions crop up time and again. All kinds of Indians and non-Indians have met me and expressed their desire to know more about peace and amity. I know from experience that these are pervasive desires. Some ask, others do not. But almost everybody is eager to know the way to peace. It is as it should be. Obviously there can be no greater objective of life than peace. In its absence even though man gets much, he has, after all, got precious little. If he has got little which is related to the satisfaction of needs. Peace is beyond it, to attain which one has to be fearless.

If peace is the highest objective of life, its greatest means is freedom from fear without which neither friendliness nor peace is possible. Scientific inventions have failed in making us fearless; on the other hand they have increased our fears. There is always competition between

power and authority as a result of which the destructive power of weapons is progressive by increasing.

There are but two alternatives left to human society now; it should either be fearless or be destroyed by explosion of destructive weapons.

Had this world not been divided into castes, colour and geographical ramifications, had the people not wanted possessions and rights, there would have been no suspicion, no fear, no inquietude. If man wants to live in peace, he has to adopt the right way some day or the other. But it can take a long time to develop this mental attitude. The present need is to practise self-restraint. Let nobody try to override others' rights. Industry is not expected to exploit labour. The national leaders are expected not to think of subjugating or keeping other nations under subjection, not to intimidate weak nations nor to compel them to adopt their mode of administration. Those who think only in terms of selfishness not only hurt others but also injure their own rights. Statesmen think very deeply, but vitiated by selfishness, even their profound thought instead of solving problems, complicates them still further. In this scientific age characterised by widespread education it is no more possible to conceal oneself behind diplomacy. It will be to the good of all if not only each individual and each society but also each nation adopts the policy of mutual friendship in an atmosphere of ease.

To be free from fear the 'anuvrat' movement regards the observance of the following code of conduct as necessary.

1. No man should hate another man on account of differences in caste, colour and geographical situations.



2. No man should try to suppress others' thoughts by authority or by use of force.
3. No man should try to receive more than what he pays for.
4. Every man should believe in common feelings, in undividedness and in the unity of mankind.
5. There should be no aggression.
6. There should be no attempt to take away others' rights by force.
7. Let none try to interfere with others' sovereignty.
8. One should apologise if one takes an unjust step even by mistake.
9. There should be no propaganda to oppose others. None should vilify or insult another man at a personal level.

The meaning of fearlessness is trust. The meaning of trust is friendliness. The meaning of friendliness is peace and the meaning of peace is the attainment of the great objective of life.

## Present Problems

Where there is life there are problems and where there are problems there is life. Living and problems go together. Since man has learning, he tries to find a solution to them. Since he has energy, he solves them.

There are different views as regards the solution of a problem. I do not think there can be any one solution to all problems, since they are not identical. Some problems are worldly whereas others are spiritual. There can be a physical solution to physical problems and a spiritual one to spiritual problems. No solution can be wholly absolute. In the absence of spiritual attainments worldly problems become acute, and even spiritual problems get complicated for want of worldly achievements. Spirituality does not give us bread, but it can remove the cause *i.e.* hoarding on account of which one does not get bread. Contentment is a spiritual attainment in the absence of which worldly problems become complex. Non-satisfaction or discontentment is not a physical problem. No worldly objects can give us contentment, but they facilitate its attainment if the essential necessities of life are available. This partial truth cannot, however, be overstretched. So the plain truth is that mere spiritual development cannot solve physical problems, and so mere physical development is no aid to the solution of spiritual problems. If necessary development of labour and materials is the solution to physical problems, development of character can very well solve all spiritual problems.



Some people do not relish the division of development of character and material prosperity. They hold that life is indivisible and they want to see it as such. They take development of character and materials as two aspects of one and the same truth. Character does not develop without 'advancement' in material objects and vice versa. I do not deny its partial validity. My view is that one affects the other, but I take them as different. Whereas the material cause of worldly progress is the clear attainment of physical objects, the cause of the development of character is the immediate attainment of consciousness or the rise of the inner qualities. Development in the material sphere satisfies man's needs, but it is not the objective of life. The aim of the 'anuvrata' movement is to march towards the objective. The question is what is the objective? And the answer is 'the state of equality' which is

1. Where there is no difference of caste, tribe and colour; where there is not the least hatred.
2. Where differences of caste, province and nation are only for convenience and not to destroy the physical unity of mankind.
3. Where truth is valued most, and sects or traditions exist only for its diffusion.
4. Where there is renunciation of ego and self-interest; where others' interests are not violated for self-interest.
5. Where there is uninhibited prohibition of suppression, exploitation and injustice.
6. Where there are not many government controls and laws and where there is more of individual freedom.

7. Where there is spontaneous prohibition of purposeless violence and of extravagance in personal property.
8. Where there is no aggression.
9. Where we have fearlessness, good feeling and tolerance.

All these are manifestations of the state of equality. Their observance means the fulfilment of the desires of the society of 'anuvratists'.

The 'vratas' in this movement are only to indicate the direction. They are means, not an end in themselves. Those who stick to the letter and obstruct their own gradual progress do not recognise the inner spirit of the 'vratas'.

I emphasise the 'anuvratas', since, there is the strength of spirituality in their background. If the contemporary people really desire peace, they must accept spirituality. There is no other alternative if they mean to uphold and cherish peace, gentility and humanity. The 'anuvrata' movement must also be wakeful to the present problems. To-day the problem of unity is most involved. Those who were accustomed to seeing diversity in unity and unity in diversity have become only sceptics. This change indicates that they are getting away from their basic philosophy. Their mind is creating some new philosophy which is not able to bring harmony between unity and diversity. Small problems assume big shapes. There grows great insistence for ordinary things. All these are its results.

The problem of Hindi continues to be complex, because there is not the whole heart to see unity in



diversity. But for this the question would not have been so much involved. I have no special liking for any particular language, but this is certainly desirable that there must be a national language to establish unity in diversity. After, having studied all situations it can be said that Hindi has the greatest ability to become the lingua franca. Constitutionally it has got this status too, but not with that spontaneity which is desirable nor from all. This seems to be a great violation of propriety. That the nation has no single language is a great problem for persons like me who roam about the whole country on foot and want to have direct contacts with the people at large. I am to go to the South. What shall I do there? Am I to pick up their language or work in their midst? And then how many languages shall I learn, for they too do not have one language?

I do not mean to retard the growth of the provincial languages. Further, the conflict is not between Hindi and the provincial languages. This is between English and Hindi. There is a group in the country that attaches the greatest importance to English. I do not say that they have no logic behind them. But the highest logic is that a country which has no circumambient language has to pass through complicated situations in trying to establish unity and developing herself. The thinking that the northerners will be more profited than the southerners if Hindi is given the honourable status is erroneous. Also the division of north and south is short-sighted. No part of a country can become whole so long as it keeps the other weakened or maimed. It is wrong if the language agitation is only because the southerners will be more profited than the northerners by keeping English as an associate language. But who can question

the propriety of a movement which sponsors the development of one language for national unity? I take it that the whole problem deserves consideration only from the point of view of unity. I would like to advise all people to desist from doing things which should destroy unity and strengthen disunity or disruption.

For emotional integration it is very necessary to rely on self-restraint and patience.



## **Mere Learning is not Sufficient for Progress**

1. There were two brothers. They were in the King's service. They were efficient, favourites and confidants. They would go everywhere freely. Even the gates of the seraglio were always open to them, but belief in them was blighted. The younger brother was guilty of corruption in the harem the gates of which were now closed to him. Even the elder brother could not freely enter the harem. Now he could go in only on obtaining permission from the King through the gatekeeper.
2. There were many wells in a village. Some sort of deterioration set in there and the water in all the wells got rotten. So the people had to get water from here and there. Earlier there was no question with regard to water. Now they started asking about its source.
3. There was a big business of sesamum and rice in a village. People were reliable. They used to sell good sesamum and good rice. A trader felt greedy. He started selling rotten sesamum. Another trader's intention deviated and he started selling inferior rice. The customers now started asking about the quality of both sesamum and rice.

4. In the eastern side of a city there were many temples. Many anchorites stayed there. They were holy and virtuous. The people adored them sincerely and used to invite them all to dinner. The anchorites at one of the temples got debased. The people had now to think as to who should be invited.
5. There were big cow-sheds in a village. From there the cows used to be taken to very distant places for sale. Sometime they were afflicted with a disease. Now the sellers were questioned as to whence they had brought the cows.

These are the worded images of a commentary on "Vyavaharabhasya". They have wrapped within themselves the root of the present malady. They are the shining illustrations as to how the effect of the defect and unreliability of some touch all. If some country to-day foolishly uses atomic weapons, will she alone be affected by it? Can other nations remain untouched with their influence? Its answer is very obvious. The greater the madness the fiercer are its effects. To-day insanity raves from top to bottom. It has increased with the advancement in learning. Mere learning is inadequate for progress. Wisdom should prevail with knowledge. Only then the road to progress can be commensurable. What else is spirituality, if not the practical elaboration of wisdom? To hit on others' rights, thoughts and modes of life has more to do with one's foolish attitude than with knowledge. If we are able to bring morality or reliability on to the plane of spirituality there should be no obstruction to progress.

There is no question where there is no doubt. The aforesaid questions rise not out of curiosity but out of



suspicion. What has caused suspicion? Obviously some defect or unreliability.

The history of unreliability is not new. As man is old so is his greed. As old is his greed so is unreliability. It is also true that there is no betrayal when greed lies submerged. Kautilya has described traders and artisans as thieves who are not called thieves. This points to their untrustworthiness. Both aggravation of situation and predominance of the motive of profit have caused their unreliability. The first cause of all evils is one's own heart and the second is the situation. Can man improve unless his heart mends? No single answer can be given to it. There may be some people who ignore the surroundings and march forward, who suffer everything and yet get along well, but everybody cannot do it. The commonly accepted way is that we should avoid the causes of unreliability.

You may believe in fatalism or not, but it is obvious that not all can become capitalists nor are they favoured with propitious situations. All that happens is the effect of some particular situation which combines both the inner and outer states of an individual. There are some who appreciate the language of fatalism, but do not know or, even if they know, do not accept that it induces misery. If character grows along with fate, the latter cannot go adverse. In the absence of development of character, fate takes an unhappy turn in the long run. Any period of history will more than validate it.

What else is progress, if not the change of these causes? The causes also alter with time and clime. Some thing causes an effect to-day, but may not cause it to-morrow. What is tradition? To accept that as cause

which has lost the potentiality of being one is convention or tradition. There is a newer cause and we term it progress. Progress and regress are both perennial. The history of virtue and vice is as old as the history of man. As mankind is one, so is also goodness and evil. Stupor or delusion is evil and its washing off is virtue. It is a continuous tendency of man that he wants pleasure. Since money is the source of pleasure he wants wealth. Wealth has attracted man long since. Earlier too, the means of earning money were evil. Adulteration was there even two and a half thousand years ago. There is a reference to it in "Upasakdasanga". According to the commentator people used to adulterate corn and mix grease with ghee. From the transgressions of the 'Yratas' prescribed for the class of the recluse it cannot be known that there were no evils of to-day during those times. We do not take the present as glorious as the past. It is good that we seek the right path in the light of past goodness, but to think that the past had no evil and that only the present is defective, is not good. The root of evils was and is there. Their kinds are still similar. The abduction of women related in the old literature is not there to-day. The instances of excitability are not to be had now. Even big nations do not attack suddenly. They try to solve problems by negotiation. Civilization has advanced and along with it intellect too. The attempt is to understand each other from close quarters. The opposing mood has dwindled and the desire for harmony has developed. In fine, the kinds of goodness have developed. Even then we cannot say that the models are not characterless. Our faith in truth to-day is probably greater than ever, but trust and love have very much waned. The quantity and kinds of adulteration have



considerably developed. We are to-day cleverer in vilifying others. Indiscipline too is more serious. Even though society now is inferior to government and an individual inferior to society, we cannot say that the people of to-day have no character.

The present is included in the periphery of the past, but the past can never be present. It can only be depicted. The future can be imagined. We can only imagine what the India of to-morrow will be like. We have to change the present India. At all times there has been the need of change, improvement or revolution. To make the future brighter still has been the perennial desire. The greatest question is what should be our future India like? Freedom demands that the status of the government should be inferior to that of society and that of society to the individual. When the individual enjoys a high status, only then society can achieve greatness.

The status of an individual has declined because he is limited by many dividing lines. His limitlessness has been concealed by family, caste, language, province, nation, wealth etc. In India the problem of caste and clan is extremely complex. The aim of the next generation will be to establish a casteless, classless and clanless society, which, in other words, is no other than 'anuvrata' society. The 'anuvrata' movement does not believe in caste, colour etc. It takes mankind to be one. The outer lines of division are imaginary. All attempts that separate man from man are despicable. Objects and materials are not the yardstick to measure man's greatness and smallness. Man becomes great by acquiring character and small by losing it.

Character does not merely mean freedom from monetary evils. Peace, good-will, harmony, not robbing others of their rights, non-aggression—all these are the constituents of character. Our desired end is that human society should have them in abundance.



## Present Tension and Spirituality

There is nothing more desirable than spirituality. It is necessary to examine its validity. In the lap of Mother Earth there are numerous people who know naught about spirituality. Had it been most desirable, how could they live without its knowledge?

To live is one thing and to live as one should is another. All those who have been endowed with life do live, but very few live as they ought to, since they had never any opportunity of spiritual development.

Spiritual development is either natural or a product of right knowledge. There are people whose educational ability is very little, yet they live a peaceful and happy life. There is no dearth also of such people whose education is very high, yet they live an extremely disturbed, unquiet and miserable life.

Spiritual development has little to do with knowledge in general or with science, but every thing to do with the holiness of human heart. It is very good if it is natural with you, or else you should gain it with labour. The attempt should be not to read overmuch, but to awaken discrimination which means the right perception of what belongs to whom. It is indiscrimination to take as yours what does not belong to you and also not to own what is strictly yours. This indiscrimination alone is the root cause of all misery and dissensions.

Money and objects are not your personal belongings. Even then you take them as your own. So it is that you take recourse to means fair and foul to obtain them. This makes your life miserable and also of those who come in contact with you.

Since money satisfies our needs, there is a craze to earn it. But what intelligent person can take it as his own ?

We can perhaps get money enough by fair means to satisfy our needs, but those who amass wealth are seldom faced with the question of necessity. Moreover, money gives reputation which is also needed. He who has money from whatever source is honoured. To be honoured is to be great. Not only the moneyed people respect money but also those, and perhaps to a greater degree, who are moneyless.

It means that the rich are inspired to add to their wealth by the poor and those who regard money as everything. This erroneous view of evaluation or ignorance is at the root of economic inequality.

The substance of it all is that since money satisfies needs and gives us reputation, it is amassed. In other words, the satisfaction of needs and reputation is personal and so they are augmented. This, too, is want of discrimination.

Man becomes callous to man when he adopts foul means. It ends the feeling of human equality. Should this feeling be strong in every human heart that no man should be unjust to another, man would have been different from the moderns and different would have been his evaluations of life.



Most of the difficulties to-day are due to want of the feeling of equality between man and man. Injustice, treachery, aggression and such other inhuman actions take place because there is the sense of difference between men.

The nearest to man is none but man. Objects are far away from him and they have always acted as a wall between man and man, because everybody needs them. If they could all satisfy their needs, objects could not have separated men. But materials are much less than they are needed. Further, some people gather them beyond their needs with the result that other needs remain unsatisfied. Those whose means of subsistence are limited become enemies to those who have much more than they need. Thus the feeling of human equality disappears and man becomes the enemy of man.

Nature has created no distance between man and man. It is created on account of our mistaken notions of what is ours and what is not. We tend to think what is not ours as our own and disregard what essentially belongs to us.

All tendencies of man are based on his philosophy. The 'anuvrata' movement has always stressed that the angle of vision should be correct, that the stream of philosophy should flow in the right channel. I have said time and again that what causes me anxiety is not that this man tells a lie but that he thinks that he cannot do in this world without recourse to falsehood. Where faith is perverse, even the possibility of goodness recedes beyond recovery.

Some people say that the 'anuvrata' movement has spread far enough and what is needed is some construc-

tive work. I do not object to constructive work, but also at the same time do not consider its propaganda unnecessary. And how can it be unnecessary till all Indians realise that corruption and immorality are detrimental to themselves? A limited number of people cannot keep themselves safe from the widespread evil, unless they choose to close their eyes and thus try to conceal the truth.

Physical powers cannot possibly solve the problems not only in India but also in the whole world. They can do wonders to develop the material universe which they have actually done, but can never remove the undesirable tension that has cropped up in the mutual relations of men. The attempt of the 'anuvrata' movement is to unite all spiritual powers of the world to enable them to discover ways and means of reducing this tension among men. It is extremely desirable for the good of man.



## How to develop National Character ?

Materials are helpful in both forming and breaking up things. One after another things are formed and deformed. There are factors also that help in and hinder the formation of character. The present situation of India does not augur well for the development of National character. Since no nation can progress without it, all thoughtful persons ponder over national character and want to remove the causes that debase it.

For the sake of convenience we divide character into three heads : Individual, Social and National, but it is truly indivisible. Deterioration in character affects the self, society and also nation. So development of character influences all the three. The reasons for loss of character are :

1. Want of education in character-building.
2. Individualistic viewpoint.
3. Want of controlling power.
4. Artificial criteria of greatness.
5. Want of satisfaction of one's needs or a life of sensual enjoyment.

To remove these causes it is necessary

1. That all citizens be given education in character. Not mere education, but the programme of the observance of its tenets should be fixed. As we

often discourse on literacy, education or military training and making them compulsory, so we should talk of character-building. As special training in technical subjects is imparted, so should be in matters related to the formation of character. There should be opportunities given to realise them in life. As we imagine a bellicose mentality, so we can very well think of a spiritual mind. As we want the whole nation to be prepared in a warlike manner, so we want that everybody should receive education in character, that everybody should have faith in moral conduct.

2. There are many who hurt their society and country and yet suffer from no qualms of conscience. To infuse some national feeling in them may be but a temporary cure, and there is also then the risk of turning them into national bigots. To infuse spiritual feeling, however, is attended with no risk whatsoever and is also at the same time a lasting remedy. He who treats all as equals can never be unjust to any. An individual viewpoint developing on the basis of spiritual values can alone really be a social viewpoint.
3. We get much else from worldly prosperity but it does not develop mental equilibrium or one's own self-control. Introspection is very necessary for it. Many unpleasant incidents occur for want of the capacity to control our passions. Whenever I hear news of flurried incidents in legislative assemblies or the Parliament, I am simply surprised and wonder if such excitable people can represent the people in reality. The necessity of



self-control and its strict observance can hardly be gainsaid.

4. A false conception of greatness also seriously obstructs the development of national character. Position or stature is no criterion of greatness but a touchstone of action. If it is joined with the sense of equality, it can be somewhat serviceable, otherwise it betrays the nation or people. Human ability should so develop that status should be no attraction at all. The observance of 'anuvratas' are not only for small people. The great ones hold that they do not need any 'vratas'. I do not compel all to be 'anuvratas', but will certainly like to state that all, however, great they might be, must observe the 'anuvratas'.
5. Want of the means to satisfy one's needs is an impediment to the development of national character, but a life replete with sensual enjoyment is no less an obstruction to it. By increasing our labour or means we can satisfy our wants, but the laxity in morals and character on account of the increased means is far worse than brought about by want of means. Its only remedy is to develop the feeling of renunciation.

## The Props of Corruption

The first error will be merely to repeat the name of some undesirable problem without ever attempting to solve it. The second error will be to desire to wipe out the effects without removing its cause. Now-a-days there is a loud cry that corruption has increased very much, but there is little corresponding attempt to eradicate it. Corruption is an effect. How can it be eradicated so long as its causes are there ?

We should not be shortsighted like the dog who licks even the stone that is hurled to hit him. We must be far-sighted like the lion who takes a leap at the man who fires at it without caring for the bullet. Remove the causes of corruption and it will surely die out itself. Its reasons are too many to be enumerated. In brief some of them are :

1. Indiscipline. 2. Incorrect criteria of life and false beliefs. 3. Covetousness for money. 4. Strong desire for authority or status. 5. Want of faith in the communal life. 6. Want of love for the country. 7. Want of moral education. 8. Want of administrative capability. 9. Social conventions. 10. Poverty. 11. Dearness. 12. Extravagant expenditure. 13. Government Controls. 14. Party politics. 15. Favouritism in the appointment of officers.

The basic seed of improvement is discipline. Even the opposite directions meet on this cross-road. Those who



trust spiritual values as also those who believe only in social values emphasise self-control.

In the absence of self-control we are ruled either by government or by society. When those in charge of discipline get undisciplined themselves, the people also lose the sense of discipline. Outward discipline is based on fear. If the rulers fear the public, the public fears them. But when they do not fear the people, the people also no more fear them. When the two are sharers in an evil, both shed away fear of each other.

Laxity in discipline emanates from disorganisation which is caused by lethargy and partiality. When the feeling for family, caste, province, friends etc. gets strong, proper administration take a secondary place and relationship, the place of primacy. In all work there is then partiality. This loosens discipline.

Lust for power is also a very potent cause of laxity. In democracy, authority woos him who manipulates a larger number of votes. If the ruling class does not patronise its supporters, it gets weak. Hence the main consideration for them is not propriety or impropriety so much as the protection of their supporters. This is the inevitable weakness of party politics. In party elections many irregularities have to be adopted. Many good men do not certainly approve of them. But they cannot steer clear of them when the question is one of their party. Thus indiscipline is considered excusable at the very time of elections.

The roots of corruption are deeper in mental attitudes than in needs. The following mental states are common to all :

- (a) Desire to come in limelight.
- (b) Desire to be great.

- (c) Desire to occupy positions of vantage or lust for authority.
- (d) Desire to lead a life of pleasure and great amenities.
- (e) Imitation.

These very attitudes are reflected in our social life. Codes of conduct are framed on the basis of what should be done. Man's innate tendency is towards such actions as are guided by the states of his mind. This is the main reason of contradiction between duty and action. If society were to give freedom to each to do what he likes, he might easily develop into an unsociable being. It is also not safe to inhibit his natural proclivity merely by external control. Some solution is to be seen only in the balanced state of advanced thought and control.

A. To work is mean and not to work is noble.

B. The great man is he who is comparatively rich or endowed with authority.

Guided by these thoughts millions of men suffer hardship in earning their livelihood, but they refuse to work at all or decline to take up certain specific types of work.

To maintain their greatness many people spend more than necessary and make a false show of power and authority. Those who condemned kings for their extravagance are now, in the exercise of their own power, no less prodigal. Can such as live an extraordinarily different life from the common people represent the populace?

There is much greater attraction for authority and status, for becoming great, for more convenience than for work. If those in authority are not given the amenities



they enjoy, it is quite possible that there will then be much less attraction for authority.

Money does not attract people because it is usable but because it procures them all useful things. In the absence of this power it will have the same value as sand. It will continue to be greater than man so long as the feeling of equality of men does not get strong enough. The rich do not even know that man has no value. He who was rich and is later reduced to poverty experiences that man has really no value of his own. Those who honour the rich because they are rich encourage the amassing of wealth. This gives an impetus to earn money by hook or by crook.

Society can be healthy only when we have faith in social life. Individual freedom means much, but self-aggrandisement is very mean. Individuality is good only for religion. We seem to be carrying coals to Newcastle, since where we should encourage individuality as in the field of self-realisation, we have the sense of community. People think that because others do not practise religion, they too need not. In the social region where we should have a feeling for community, an individual thinks he cannot care for others, since they are too many and so his only care is self-subsistence.

The causes of corruption are too obvious to need any very detailed or deep investigation. If the bases of good conduct grow and develop, corruption will end by itself.

A religious man thinks that he should do nothing which degrades his soul. It is the religious basis of good conduct. Another man thinks that he should do nothing that might injure his nation. It is the national basis of good conduct. The values of either are different, but

even then undoubtedly their development will very much undermine corruption.

Let the 'Anuvrata' and such other moral movements gain momentum in imparting moral education and in eradicating social evils. The Central and State governments too cannot be absolved of their responsibility. The removal of the problems like dearth, poverty, legal hurdles, control etc. are exclusively their jurisdiction.

If educational institutions take the responsibility of changing the false criteria and spurious beliefs, we can find lasting solutions to many problems. It is for the religious and psychological institutions to create a suitable atmosphere with a view to exterminating the feeling of inferiority complex from the people.

Corruption is so widespread that no single shock can possibly end it. Concerted attempts from all sides can be made only when all institutes feel strongly that this state is undesirable. Good souls of to-day are awaiting the day when it will happen and happen with a sense of urgency.



## **A New Wave of Rectitude**

Rectitude can be established once again if the germs of dissipation are utterly destroyed, but they have entered the hearts of people in many shapes. One form of the germs of dissipation is amorous playfulness, the second is prodigality and the third the increase of wants. Their existence is based on wealth. This is why people are after money. Corruption is its necessary result. The establishment of moral conduct is impossible or at least extremely difficult till we replace wantonness, prodigality and increase of wants by simplicity, frugality and decrease of wants. It appears that those who fulfil their necessities of life with difficulty are not as corrupt as those others who have to make no efforts to satisfy their needs. How can he who does not earn money by foul means spend it lavishly on the occasion of a marriage? How can he foot monthly bills for wine amounting to thousands of rupees? How else can he enjoy himself in diverse ways without indulging in which he cannot be a great man? Greatness is to-day joined with sensual enjoyment. The great is he who has ampler means of enjoyment and greater capability to lead a wanton life; he who has not these is a small man.

Small men are discontented. They think that everybody has a right to be great. They also have chosen the road trodden by the so-called great. When all tread the same road, the problem looks frightful. People have

started thinking that this is not the right road, since this will lead to the downfall of society. It should, therefore, be checkmated. It is a good sign of awakening. If it is rightly used, the sapling of rectitude is sure to grow and fructify. Fifteen years back, in the field of moral conduct the 'anuvrata' movement was solitary. To-day the melody of rectitude is resounding on all sides. All good people wish that this melody should be still sweeter and more sonorous.



## **Strict Observance of Self-Control means the end of Slavery to Environment**

I am a staunch opponent of slavery to environment, but people today are inevitably subjected to it. They meet me and talk of moral development. The initial objection is how can there be any moral development unless the circumstances improve? My reply is whether it means that they will take up moral development when the situation alters, and when there is little temptation to practise immorality.

To talk of moral development when circumstances alter is as ridiculous as not to eat a betel-nut, when all the teeth have fallen and as ludicrous as to think of leading a chaste life on one's death-bed.

The talk proceeds. They present their arguments and I submit my experience. You think for yourself as to who is more realistic. Logic is a mere intellectual exercise. You can argue and so can I, but experience is the essence of truth.

My experience is that he who yields to his environment falls and he who fights it stands up and marches ahead.

The significance of the life of a Jaina Muni is to go on fighting the surroundings. I am a Jaina Muni. My Acharya passed on his responsibility to me and I am also carrying it. So the environment assumes a still more frightful shape. Let alone the personal incidents of life and

the surrounding ups and downs. Even the 'Anuvraat' movement has been quite a circumstance for me.

Ten years back I thought that the essence which I had should be useful to all. I practised self-control and was gladdened. It gave me tranquillity of mind. Why should others who practise it not get it? People do want pleasure; they have the thirst for peace. Possibly they are groping in the dark. There may be some people who knowingly indulge in evil and get disquietude in return, but all are not like them. Some people, if they know evil to be evil, can also give it up. It is good if our experience reaches others. But how to do it, since my vow has been ever to go on foot and not to use electricity?

Ultimately we found a solution as to how people were to reach us and how we could go to them. We decided to exchange views with one another. We were to profit by their experiences and they by ours. Some people felt inspired and started coming to me. But then came the tide of adverse situations. Some friends commented that my rich devotees had opened the strings of their purses. Helped by them, great persons were being brought and made to utter or write my eulogies and thus I was taken as highly ambitious and so on.

We kept silent and sipped the baseless criticism. Certainly our aim was to meet the prominent persons and know their minds. With regard to the question of coming and going, I must say that I am a pedestrian and so the distance of the earth remains unchanged for me. When, how and where to reach? For householders, however, in this scientific age, the world has become very small. But what was wrong about it if some prominent



persons, keeping our inability in mind, came to meet us? If they liked our experiences they also praised us. Was it their inclination or our persuasion?

We studied the initial situation and started the 'anuvrata' movement. We never imagined that it would expand like this. We only thought that something was certainly better than nothing.

The gates of 'anuvrata' were opened to all. This too became a bone of contention. Some of my own followers opposed me. Their anti-propaganda was to the effect that I was converting Jainas and non-Jainas to the cult of 'anuvrata', that I was stringing together touchables and untouchables. We heard it all. Some time passed. Our Sadhus also went to some people. This too was opposed. I was told that 'on account of going from house to house, our Sadhus' prestige was being lowered. I said to them, "Our venerable preceptor Bhikshu Swami had sent Sadhus from shop to shop and I am acting up to his ideals."

I was also told that no well goes to the thirsty, it is the thirsty that goes to a well. I said, "It might have happened in the past, but to-day wells also reach the thirsty. Don't you see that there are pipes in all houses?"

The 'anuvrata' movement progressed. We applied our minds more earnestly to it when the common people found it necessary. It led to the consideration of pros and cons. Our Jaina brethren said that I had retarded the momentum of the propagation of 'Terapanth' and that I no more emphasised that people should turn to Jainism. I went on telling them that the Jaina, Buddha and Vedic are religious societies. Religion is non-

violence, truth, non-possession and celibacy. What is Jainism but non-violence? Is not the spread of non-violence the spread of Jainism and 'Terapanth'? To hold that non-violence and Jainism are two different things is a very narrow mentality.

If this was opposition from within, there was also anti-propaganda from without. Non-Jainas began to assert at the top of their voice that my aim was to convert all to Jainism and that the 'anuvrata' movement was but an excuse. They took this movement to be sectarian. We studied both these situations with a sense of wonder.

Some people suggested that the movement was very necessary and that it should be constantly and swiftly propagated. Some others said vociferously that I had avidity for praise and that I wanted to have my sway over others through the 'anuvrata' movement. We patiently heard it too.

We thought it proper to guide the movement, since it was essentially moral, but this too was questioned. They argued that this was the way for householders and so I was not entitled to its leadership. I was told that Sadhus should be completely detached from such commotions. I took stock of the situation and explained to them that I was not leading debauchery. It becomes only Sadhus and not politicians to lead such movements of self-control. They can exercise control over others, but can never inspire self-control. Only those who are steady can inspire others to practise self-control. It is the licentiousness of the great that has sown the seeds of misunderstanding in the hearts of the small.

The 'anuvrata' movement flourished. Petty bickerings ended. The level of discussions took a slight turn.



Thoughtful persons said that when not even Lord Mahavira, Gautam the Buddha and Mahatma Gandhi could make the world moral, there was little chance for me effectively to bring about such a moral revolution. But I had never claimed that I would make the world moral. My only attempt was to see that the flame of morality should keep on burning. The time when immorality should swallow morality will verily be most unfortunate and cursed.

Non-violence has forcefully been preached for thousands of years and yet the sway of violence is unabated. Unless we destroy the causes of violence our non-violence cannot be a success. This thought also advanced our cogitation. We felt that the modern mind weighs everything in terms of materialism. What cannot add to our pleasure and amenities is taken as a failure, as non-violence is taken, because it cannot fulfil the needs of our material life. This line of thought is completely erroneous. To weigh the effects of social organisation and non-violence in the same scale is obviously a blunder. The basic tenet of socialism is that power or authority can effect changes in social structures. But non-violence alone is capable of changing the heart of man, since its basis is an individual. Non-violence does not claim obedience from all simultaneously. The method of fundamental reform is not to confuse issues and so we should think of administration and non-violence separately.

From the source of some serious thinking it transpired that the 'anuvrata' movement does not affect the fundamentals but only touches the surface. We thought as to what the fundamentals could be. Is mere economic improvement fundamental? Is not to pit non-violence against violence or to create a proper atmosphere for

non-violence in the face of violence fundamental? I do not object to bare amenities of life. What I object to is the thought that the roof of non-violence is nothing but economic improvement. To-day there are countries that are so much disturbed and restless notwithstanding their economic prosperity. The situation in India is very much unlike theirs, though we have not yet succeeded in attaining a balanced solution to economic and financial problems.

Non-aggression, peace, and contentment in one's own field have always guided the Indian mind. They are, after all, the effect of the long-standing tradition of non-violence.

Should the leaders of society wish to change it through restraint that honours collective good and non-violence, both individual selfishness and blood revolutions become purposeless.

I think that all submission to circumstances is a symbol of mental debility. The play of circumstances cannot be avoided; they are bound to be there one after another in diverse shapes. It will be futile to discover morality in the imagined end of circumstances. The root of morality lies in self-restraint. Development of restraint means victory over circumstances. Let me make it clear once again that I do not object to necessary adjustments in circumstances, but I must say that freedom from their influence is possible only on attaining capability to defeat them. This is the only aim of the 'anuvrata' movement. Give a healthy turn to your thoughts and you will no more be slaves to your circumstances; they will then rather submit to your control.



## Emotional Unity and the Formation of Human Nature

During these fifteen years I have had a strong feeling that without unity there can be no systematic organisation, no sense of permanence in discipline and freedom from anxiety. Life cannot steadily develop without them. It is but natural that prominent Indians are worried over it. But mere worry does not avail. Things are accomplished by planning. Ways to unity are being sought. This is certainly necessary. When different men seek different ways, some solution or other is very often in sight.

For unity I very much emphasise change in nature. Both diversity and unity are accomplished in human nature. Unity is possible in spite of the differences of province, language and caste, and even without such differences there may not be unity. Its cause is variety in human nature. The question of unity and diversity is not immediate and its solution also cannot be quick. To discover its lasting solution we must pay special attention to the formation of human nature.

Intolerance, selfishness and illiberality—these are the three weaknesses of human nature. Diversity is born of them. For unity the elements of tolerance, (relatedness) co-operation, and liberality must be strengthened.

There must be a national campaign in view of the possibility and even actuality of change in human

nature. The above three principles must find a place of pride in all education.

Not even a quarter of attention as is paid to intellectual and scientific development is directed towards the advancement of an individual. The question is whether man is for intellectualism and science or these two for man. It is certainly a danger when the nature of man becomes small and narrow and his intellectual level gets very high. Intellectual development should go with the nobility of nature. Only then it is constructive, otherwise it becomes destructive.

The disposition of the inhabitants of India, a country which has the reputation of being spiritual, must be different from that of the natives of other countries. Those who believe in materialism may be intolerant. Those who have faith in the might of weapons may become indifferent. Those who regard evils done to others for their own advantage venial may be illiberal. But the Indian heart has retained its differing glory. It regarded materials as necessary but did not take them as the centre of belief. We availed ourselves of weapons but did not see deliverance therein. We would not excuse ourselves if we did evil unto others, may be for our own sakes. We atoned for it. This uniqueness is derived from the perennial tradition of non-violence. During the course of some centuries both the tradition of non-violence and its strange glory have been somewhat debilitated. To-day there is not so much of national unity in India as is there in the countries which are competing hard for materialistic ends. Their unity is not the resultant effect of a single day's labour. They have reached this stage after years' hard and continuous work. We do not have such collective efforts. Many a thinker of India does not regard the



attempts to form nature as constructive, but I take it to be so very important that it should get primacy right now. Each person, society or country wants to develop and become strong. In the atmosphere of separateness none can gather power nor can he develop. Both these are possible only in the state of unity.

Mutual conflicts look pleasant for a moment. It seems that they do some good to caste, province or language, but their consequences are never salutary. They weaken the economic position. Development is at a standstill in the atmosphere of fear and suspicion. Unity develops and disunity is destroyed only when deleterious effects of diversity and salubrious effects of unity become impressed. To-day we talk of unity but there is little impression of it. For centuries impressions of diversity have been nourished and cherished. To-day's reflection, sentiments or training, are not formed into impressions the very day. They become impressions after regular repetitions. Those who sow seeds of diversity have not to experience its evil effects so much as the future generation. So it is for unity. The efforts of to-day will be formed into impressions only with the coming generation.

I regard 'anuvrata' as a medium of changing human nature. 'Vrata' or vow is different from 'Avrata'. In the background of a 'vrata', there is perfect vision and 'avrata' is nourished by a false viewpoint. One who regards evil as evil cannot perpetrate it so much and for such a long time as the other who does not regard evil as evil.

Most of the conflicts are a result of excitations. Many people do not know that excitements are bad. When are they taught that excitement is bad? It is a very great defect that our educational system is not spiritual. The

nations that have nurtured unity had spirituality in their educational system. Here you might feel worried, but I do not admit that the mere appellation of spirituality makes education spiritual. Spirituality shines through where the purification of man's character, dealings and nature is emphasised. It appears that no nation ever became cultured without training in the formation of character.

In small time we can have perfection of unity if the institutes that emphasise character like the 'anuvrata' movement and all educational institutions too train their students in the purification of character, of daily transactions and human nature. They are not imparted education in mental development and the formation of nature as in intellectual development, games and sports etc. If the modern India is troubled with a distressed inquiry of disunity, she should soon direct her attention to training in tolerance, co-operation, relatedness and liberality.



## Turn the Tide

An ordinary man swims with the tide. He cannot turn it. Only an extraordinary person can do it. To-day uncommonness is centred in authority and wealth. Those in authority wish the common people to lead a simple life and not to indulge in corruption. The rich, too, now and then preach simplicity, but nobody pays any heed to them. A man snatches power by hook or by crook and manages to become a great man. So another man too thinks that the road to greatness is not what he talks of, but what he treads. A man earns money by foul means and becomes great; another man too thinks that this is the way to greatness. This is the way of the world. Without changing it, it is getting increasingly difficult to end corruption.

To turn the tide it is necessary to change the values of life. Greatness will have to be instituted not where authority and pelf are primary but where their renunciation is paramount. He who has no capacity to win authority and earn money is not great either, and so also is one who snatches power and money by corrupt means. The great is he who, though he can, but does not take recourse to foul means in order to have power and money. Only such a man can give a new turn to the tide.

He who lives a life of simplicity, even though he can indulge in luxuries, is great. The people will imitate one in whom greatness and simplicity are combined.

If the so-called great lead a luxurious life, people are bound to follow suit. No concerted attempts, of whatever magnitude, can prevent them from doing it. I have been feeling for a long time that great men should come forward to change the tide. It is futile to expect the common people to foster good conduct, contentment, simplicity, renunciation and selfless feelings when those who are known as great remain what they are.

Prime Minister Shri Lal Bahadur Shastri did not use a big car. Newspapers reported that he used a small Indian car. This might be a step from complexity to simplicity, but the modern trend has become so strong that not one but hundreds of such steps will be needed to bring about a healthy change.

It is heard that Shri Ramkishan, Chief Minister of the Punjab, did not hesitate to use a rickshaw. It indicated that he could dare to steer clear of all artificial greatness and swim against the tide. This courage created a new atmosphere in the Punjab. Renunciation is hard indeed, but it makes us successful beyond our imagination.

The excess of unnecessary materials and want of necessary objects have really made our life difficult. No control or law can end or mend this situation. If, on the one hand, Indian culture, the stream of philosophy and human values, is getting shrunk on account of great difficulties in earning one's bread, on the other hand in the courtyard of power and pelf there is the uninhibited enjoyment of needless luxuries. It is not only surprising but also pitiable. It is still more regrettable that in such a situation there should be misuse and abuse of authority, status and



power, that administrative officers should accept bribes, and traders and businessmen should indulge in amassing money and profiteering. There is after all a limit to everything. This situation has now touched the extremity. It should be propitious to be alert now. The age is awaiting men of courage capable of changing the tide once for all.

## Let The Great be Pioneers

Society and discipline are interrelated. An undisciplined society is but a skeleton. Discipline has two sides, sanctity of heart and chastisement. The first is the development of the character of an individual and the second is governmental action. If the hearts of the subjects are pure, there is little need of chastisement, otherwise the need is great. The nation that subsists wholly on punishment cannot remain healthy. Purification of the heart on a collective basis is also difficult. Therefore both purity of heart and chastisement are needed.

Touching the subject of the ethics of government, Kautilya says, "A hard-hitting government produces anguish in the people. They ignore the government that inflicts mild punishments. They bow to the government that punishes rightly. The government that makes a proper use of chastisement engages the people in the three principal objects of life, viz. Religion, Wealth and Desire (Dharma, Artha and Kama) and the government that makes an improper use of it generates the feeling of sedition not only among householders but also among ascetics".

This is a balanced annotation on the ethics of government. The best government is one that does not need to punish on a large scale. Advanced is the society that is not punished much. Both these things are possible only



when purity of heart develops. Let us look within ourselves to find out how much attention we pay to the purification of heart.

The formation of life starts from the very childhood. Children are not as much initiated into the lore of purity of heart as into other things. The stage of the practical application of the art of life is youth. The youth however get more impetus to be impure than pure. In this atmosphere there is bound to be a marked deterioration in national character.

In democracy the government expects many things also from the people. It cannot be cruel like autocracy, but crimes and irregularities cannot be ended without strictness. Hence to achieve it the way is the purification of heart.

### **Also for the Rulers**

The question of the purification of heart is important both for Sadhus and the Rulers. The reasons of depravity are so numerous that they can be removed only with the concerted efforts on the part of all. Some people say that character is a subject for Mahatmas like me. I quite admit that it is our duty to function in this direction, but its success depends on the co-operation of all. If the people and the government pay no heed to the causes that lead to depravity, our attempts cannot succeed as well. Complete success can be expected only when our efforts, a healthy mode of work on the part of the government and the throbbing hearts of the people—all these three coalesce.

## The Question of Morality

The government does not take as much notice of the moral problem which is very fundamental as of other questions. Should there be no department in administration to take care of the people's character and morals? In the government of Ashoka there used to be a high state-official whose portfolio was religion. He used to supervise matters relating to religion. There used to be another officer to look after propriety of conduct, decorum and refinement. To-day perhaps there is no such officer. All departments are so busy with their own work that they have no time to care for the national character.

The former Home Minister Shri Nanda raised his voice to end corruption, but he too was so busy with his own work that he could hardly find time for it. No attempt can succeed without full faith, power and concentration. This state of affairs all the more warrants such separate departments. I do not know why this could not be looked into so far.

Depravity or corruption has its roots very deeply laid. No gusts of wind can shake it. To shake it to its depths it is necessary to create a powerful atmosphere which is possible only for the high-ups. Let them be pioneers in this field and purify their immediate atmosphere to such an extent that nobody can dare to raise his finger at them.

The dream of removing corruption will remain but a dream unless we rise above party, above the consideration of our men and so on. Corruption will end only when humanity gets a higher rank than power and authority.



## The Great and The Small

That violence increases violence and animosity intensifies animosity is an eternal truth with which man has been acquainted for thousands of years. Even then why are violence and animosity repeated? It is a mysterious question. The question is serious indeed but not unanswerable. He who once puts his foot into the region of violence cannot easily come out of it. On all sides he finds nothing but violence.

Introspective saints asked us to treat all creatures as equal. It only means that you should ignore, scoff and hate none. Your indifference will give rise to suspicion. He who doubts will not be tolerant. There can be no intrepidity where there is intolerance and incapability of suffering each other. No tranquility is possible without fearlessness. Thus it is that the wheel of violence which goes on ever rotating.

At present in all fields of life, violence is in ferment. The very divisions like provinces, languages and nations, which are for the convenience of human society, are getting frightful. Why is it not understood that man is not for them, but they are for man? This is also not being comprehended that man is not for money, but that money is for man. These are the big knots of the present times, getting increasingly tangled in the grips of politics. Call it easy or difficult, but the only way to solve them is 'Vrata'. Non-violence is right sight and self-control. It is

most needful to-day. The 'anuvrata' movement celebrates the day of non-violence to keep it awakened. Let those who are great—in my terminology great are they who do not regard the acceptance of 'Vratas' as necessary—reconsider their decision. Let those also who are small—in my terminology again small are who do not regard the acceptance of 'Vratas' as necessary—reconsider their decision. Let those also who are small, in my terminology again small are they who, in the extant situation, regard the acceptance of 'Vratas' as impossible, reconsider their decision. Those who are 'Vratas' are neither great nor small. Let their experience profit others and let them carry forward the message of non-violence.



## Different Tastes and Harmony

As many persons so many are minds. As many minds so many are their tastes. All their desires cannot be fulfilled. Friction is not impossible when their appetites remain unsatisfied. The middle road is one of harmony. There is surely conflict where there is disunity, where there is disharmony. In a harmonious atmosphere, however, even disunity is transformed into unity. Tolerance is the basis of unity. This is also the basis of the institution of a family. The greatest disease from which man suffers is uneasiness. Unless you conquer it, you cannot be tolerant. None can ever get only what he likes, nor can there be any in whose life nothing but his desired happens. In this state man becomes factious. Tolerance has heavenly joys, but its attainment is laborious. Intolerance comes easy; occasionally it presents hellish sights and is yet popularly held in esteem. Many people admit that the soul of each person is alike, that the feeling of pleasure and pain is also not different, that everyone likes freedom, and that everybody wants to satisfy his desires, yet they obstruct the satisfaction of the appetite of others. The chain thus becomes endless. Those who are not gifted with the relative sight cannot solve this problem.

What else is family? It is a very big illustration of the attitude of union and harmony. One stays with the other without being an obstacle. In the true meaning of the word, a family is formed where relatedness is very distinct

Both affection and friction can develop in a collective life. Love flourishes and the support is strengthened where the three, viz. tolerance, relatedness and oblivion are present. Conflict grows where the other three, viz. intolerance, absoluteness and interference are manifest. Our body of followers, too, is a family. Seven hundred persons or so stay in a group. Five hundred are also assembled at a place. Four hundred chaste Jain women stay together. How can they function without dependence on one another? But relatedness is possible only under an organisation. Most conflicts arise for want of system. People think that no organisation is needed where there is love, but do not know that love breaks only because there is no binding system.

Thinking has its consummation in tolerance when discrimination gets active, and one feels like trusting everybody. We come to believe in the independent existence of each, and tolerance is fostered within. The tendency to interfere often leads to friction. It may be at times useful, but it is surely not proper to nourish it as a daily routine. The venerable Kalugani and Mantri Maganlal Swami were both inseparable, even though some of their tastes were different. They were always together in their lives and neither interfered with the other. Their affection was as strong as ever. This is the great secret of a domestic life. So far as I am concerned, I regard the entire world as one family. The happy relationship between any two can extend also to a hundred. Only who can live alone after having lived in the company of a hundred and he who can live in the company of a hundred after having lived alone can get content of mind and soul. The secret of a communal life is unity in diversity and diversity in unity.



## The Play of Degeneracy

The responsibility of the formation of the next generation lies on the shoulders of the present one. As is the present generation, so will be the future. The thoughts and conduct of the present generation pass on to the next generation. A double responsibility devolves on the present generation that it should adopt righteous conduct both for itself and the descendants.

At the initial stage the effects of degeneracy appear pleasant and it seems that man can earn money only by depravity. But as the shade of corruption gets lengthened, it also at the same time appears frightful to man. To-day it is the supremacy of corruption and consequently who is free from problems? In a court of law if a government official is a problem to a businessman, the businessman is a problem to the government official at his own shop. Those who accept bribes have also at times to offer such illegal gratifications. One who takes bribe in a court or at the Secretariat also offers it for railway reservation or a ticket. One who adulterates flour also purchases adulterated ghee. Nobody likes that medicines should not be pure. But if there is a mixture in flour, ghee and milk, why will it not be so in medicines? Mixture will be there where bribery is practised and bribery will be there where things are adulterated. One accepts bribe, another adulterates a thing and still another collects corn in godowns and makes it dear. All these

things are different, but their perpetrators have the common aim of amassing more money.

It seems that degeneracy is a game of chess. People play it and amuse themselves, though not one of them is winning. Victory will certainly be theirs who are far away from this game.



## **The Need of a Solution**

I am a pedestrian. I go from village to village and meet people there. This gives me an opportunity to have an insight into the country. What I have seen these days is not assuring. Each individual feels the lack of a solution. The Indian minds have still faith in moral values, but some circumstances are compelling them otherwise. The present want of faith is the result of such compulsions. This is the most opportune moment to be free from those circumstances. Many people have begun to feel that they will be faced with serious consequences if the present problems are not solved.

It seems to me that the ruling group is more interested in maintaining the existence of their party than in the solution of various problems. Different groups of critics also are more interested in wresting power from the rulers. I do not deny the argument that power is a means to work, but when power is for power, problems inevitably intensify.

I feel that the political parties have to-day divided our people. The ideal state is when parties are behind men, but what is happening to-day is that men are at the back of parties.

I do not object to the belief that a party is a medium of power, but when parties that are created to benefit human race, start breaking it into pieces, problems get entangled.

I will be happy if it is not so, but if it be a fact, we should think of bringing a change. The politicians who used to criticise bitterly the narrow mentality of sects and traditions do not see that today political parties themselves are getting sectarian and nourishing a still narrower mentality.

I do not think highly of a religious sect that teaches man to look at things with a selfish mentality, and I regard a political party no better—that does not have a human approach. I am related to all parties and yet do not belong to any. I know that I suffer from no practical embroilments of a party. Man goes so far from man as we cannot imagine and the effects of this distance are grave indeed when there are differences in policies and concepts.

There is also a human side to every problem. It should be viewed from this very angle. This will give humanity a solution that is otherwise unimagined and unimaginable.



## **War and its Non-violent Resistance**

War is a perpetual problem. Some peoples have fought wars to solve this problem, whereas some others have been thinking of remedying it. Some people say that the balance of power alone is its remedy while others hold that it is non-violence. Those who believe in the balance of power believe in weapons and missiles which means they have not lost faith in wars. The non-violent people believe in disarmament which means they have no faith in wars. If everybody were to be non-violent there would be no word like war, but they are not so. Those who relish territorial expansionism, those who nurture fear and suspicion, those whose greatest faith lies centred in materialism, do want the continuance of wars. Those whose inner faith is virile have looked at war as a ferocious problem. War is their aversion and yet they have not been able to find a means to prevent it.

Man has developed a lot materially but he is still undeveloped from the point of view of non-violence. Man will develop on right lines when the human race regards war, abduction, and exploitation as inhuman as the system of slavery. It will take centuries and tremendous efforts to reach this state. The voice that was raised against the system of slavery became effective after thousands of years. Similarly the voice that will be raised against wars will certainly reach its mark some day. Let us not lose hope. Let us now raise our voices against war and continue to raise them.

## How to Counter-act War ?

Our immediate subject of consideration today is how to remedy war ? By violence or by non-violence ? With or without the help of weapons ? When China attacked India, violent retaliation and opposition with weapons held the day. It is not surprising. Violent retaliation is a thing of old. Man has strong faith in it. He is not wholly familiar with non-violent retaliation. We do not also have many references to non-violent counter-action to war in ancient literature. The followers of Mahatma Mahavira used to take the vow of non-aggression but would not give up the right of counter-offensive. The emperor Chetaka attacked none and did not attack even the aggressor more than once. Admittedly this is no non-violent counter-action, but still a very daring step in that direction.

The talk of non-violent resistance begins specially with Mahatma Gandhi. The non-violent people of today do not want non-violence to be merely negative but also endowed with retaliatory power. Bereft of it, non-violence can not be resplendent. This sort of resistance is not possible with the help of external means. It relies on the development of spiritual power.

## Two Parties to Fight a War

Man can sound the knell of war if he loses faith in it, in the might of weapons or in beastly power. No single party can fight a war. It needs two to clap. If one fights and not the other, it can be termed aggression but not war. If there is no counter-offensive, aggression is slackened of itself. As false rumours help an aggressor, so also does counter-offensive. If you fight a demon, you



strength will pass on to him and his strength will thus be doubled. Do not fight him and strength will desert him. It applies to all excited states. War is an excitement. It can never be strong if it is one-sided. It gathers strength when excitement is met with excitement, when aggression is met with aggression. But those who believe in the policy of tit for tat can not believe in non-violence in the face of violence or non-excitement in the face of excitement.

A slop of water brings down the level of boiling milk. People know this process but do not hold that this succeeds everywhere. There is also no example of any non-violent resistance in the history of the world and so people can not easily believe it. Let us think over it with an open mind. Let us churn the facts and possibly we will arrive at some conclusion in the form of butter. Attacks are made for selfish ends when the enemy seems powerless and cowardly. There are only two ways to withstand an attack :

- (1) Power or capacity, (2) Courage or valour.

Power resides in the display of weapons as also in fearlessness. Courage is both physical and mental. Those who fear their country's annexation by the enemy want to defeat the aggressor with weapons and physical power. Those who have no fear, who have invincible faith only in human unity, would defeat him by fearlessness and strength of mind. For both, aggression is intolerable, but their methods of combating it are different. The first condition for both soldiers and non-violent fighters is that they must not fear death. The second stipulation for a soldier is that he must be equipped with weapons which does not apply to a non-violent fighter. The third condition for a soldier

is to use physical powers which again is not for a non-violent fighter.

### **The Way to Non-violent Resistance**

He who will combat aggression non-violently—

- (1) will be fearless and not afraid of Death.
- (2) will be saturated with love, will have implicit faith in human unity and will harbour no ill-will against the aggressor.
- (3) will have strength of mind and will in no case give up the feeling of non-co-operating with injustice.

Trained in the lore of intrepidity, love and mental strength, a non-violent army can defeat the aggressor with greater alacrity than the regular army equipped with weapons and physically strong. Acharya Hemchandra rightly said that victory in a war is doubtful but the assassination of people certain. So he wanted people not to fight so long as other avenues were open. I interpret his precept thus—even if in a war victory is ascertained, let us not fight, since this does not solve any problem. Men of the age of science will not like to use a bullock-cart in place of an aeroplane, so also the intellectuals of today should not choose to discard the ideal of a world-state and advocate war instead. War is a blot on the fair face of the developed humanity. Man can call himself intellectual only by ending all wars.

### **Option for Counter-offensive**

Those who hold that aggression can be defeated only by counter-aggression have no alternative to think of, but non-violent thinking has to offer an alternative which is



Some people believe that a non-violent resistance is better than the violent one, but the question is how to effect it. I hold that a non-violent resistance is not difficult provided we have discipline, a sense of fearlessness, affection, and mental strength. We should teach people not to co-operate with the aggressor in order to resist him non-violently, not to accept his rule and to oppose his improper steps. The fourth point is that our resistance should not be slack till the aggressor returns home. It is true that non-cooperation with the aggressor means untold miseries. Not to accept his rule is to invite troubles. To oppose him is to face obstructions, but all this can be tolerated when non-violence becomes the religion of the people and when to achieve it they become disciplined, fearless, loving and persevering with adequate strength of mind.

Non-violence was Mahatma Gandhi's faith but only a creed for the Congress. Mahatma Gandhi inspired the people and the Congress took over the reins of administration. This is why the Congress government encouraged weapons and adopted the method of violent resistance. Had non-violence been its religion, it would never have happened, but because it was its creed, changes were effected. Religion is wholly unchangeable but not so creeds or policies. For me non-violence is not a creed but my own religion. I can never think of renouncing it. To favour violence is beyond me. I will advise my fellow-citizens to gather strength for non-violent resistance and present a prop to the world standing on the brink of war. ●











